





IROQUOIS

PAST AND PRESENT

BY EDWARD HALE BRUSH

Including

Brief Sketches of

RED JACKET

CORNPLANTER and

MARY JEMISON

BY EDWARD DINWOODIE STRICKLAND

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"When I am gone and my warnings are no longer heeded, the craft and avarice of the white man will prevail. My heart fails me when I think of my people, so soon to be scattered and forgotten."—

—*Red Jacket.*



A. L. BENEDICT, M. D.,

*Superintendent of Ethnology and Archaeology,
Pan-American Exposition,*

Whose work in behalf of study of aboriginal life entitles him to the gratitude of those interested in preserving the records of the red man, and especially the facts of his history upon the Niagara Frontier.

THE IROQUOIS OF THE PAST

BEING A GLIMPSE OF A SENECA VILLAGE TWO
CENTURIES AND ONE QUARTER AGO.



THIS is the year of the Christian era 1678. The notes I am about to record may never pass under any human eye but mine own, for we are about to undertake a journey full of hazard and mortal peril, into the country of the fierce but noble Iroquois. If perchance they permit us to return with our lives, we will give thanks to the Holy Virgin ; and for my part I will be satisfied with adventure in these western wilds, and ready to return to our sunny land of France, whence I sometimes fancy I never should have strayed.

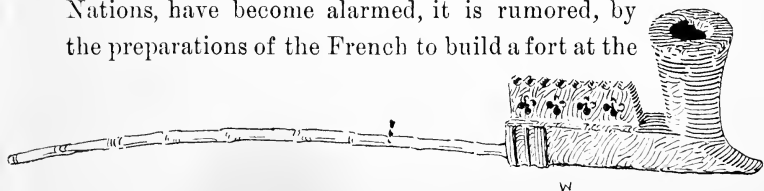
Be it known to any who may read the lines I am about to pen, that the bold and, I ofttimes think foolish band of which I am a member is bearing company to the adventurous Robert Cavelier, Sieur de la Salle, whose thoughts fly contin-

usually across the wild and lonely world that stretches toward the sunset. The great Columbus, almost two centuries now ago, hoped by sailing from Spain out into the sunset sea to come to the shores of Indo, with their golden sands, and the Sieur de la Salle believes that by journeying westward beyond the awful cataract of Ne-ah-ga-ra, even to the far-off river flowing southward, of which the Indians tell such strange tales, he may come to a passage leading to the South Sea and to China and the distant shores of India, which Columbus himself sought. Thus will the trade, the power and the prestige of New France be increased, and incidentally the fame of the Sieur de la Salle will be handed down to future generations.

We have now come to the border of the region known to white men, and are about to pass on into a realm which but few civilized men have entered, and fewer still of these have come out again alive. A ship must be built to cross the great fresh water sea lying to the west of Ne-ah-ga-ra, and the consent of the powerful confederacy of the Iroquois must be sought if the great white canoe is to pass unmolested by red men. The capital of this confederacy is the central council fire of the Onondagas. The Onondagas are the fire keepers of the league, which contains besides themselves the Mohawks, Cayugas, Oneidas and Senecas. The

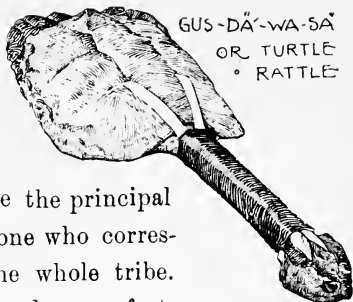
Mohawks guard the eastern door of the "Long House," and the Senecas the western, for by this figure the Iroquois Indian describes the league by which the five nations are knitted together and enabled to maintain their prowess over surrounding tribes. Their "Long House" extends from the majestic Hudson to the blue waters of the lake named for the Erie nation, and from the Catskill range to the broad St. Lawrence, up which have come the *Sieur de la Salle* and his fellow voyageurs on their perilous journey westward to unknown and perchance hostile regions. The vast territory between, the *Ho-dé-no-sau-ne*, or People of the "Long House," the Cabin-builders, hold as their hunting grounds, and here and there in the midst of the forest, through which run their narrow but well trodden trails, one comes across the stockaded villages, within which are their bark houses, constructed after a fashion peculiar to these strange and interesting people.

The brave *Sieur de la Salle*, as I have said, believes it necessary to disarm the suspicions of these far-famed Iroquois before going further on his bold but important project of building a ship to traverse the lake named after the Eries. The Senecas, who are the westernmost of the Five Nations, have become alarmed, it is rumored, by the preparations of the French to build a fort at the



mouth of the great river, Ne-ah-ga-ra, and a vessel above the Falls. For this reason it is deemed expedient to dispatch a number of the company, including the eloquent and learned priest, Father Hennepin, to negotiate with these Senecas, at their capital, east of the river Genesee, that they may oppose no obstacle to the building and launching of the ship, which her master has determined to style the Griffon. It is midwinter, and a cheerless journey, indeed, it is likely to prove, but nevertheless it will afford us an opportunity to see and observe these remarkable people, who it is said by some deserve the title of Romans of the Western World.

The hardships of the expedition through the wintry and unbroken forest were keen, but with blankets, warm clothing and moccasins for protection, the dangers of the journey were braved, and the last day of December found the party at the great village of the Senecas which is called Ta-garon-di-es, as near as the European characters can spell the strange sounds of the Seneca tongue. On arrival at the village, which was surrounded by a stockade, and outside of which they say in the summer time are fields of corn and beans and squashes and tobacco, we were received with much consideration, and conducted to the bark house or



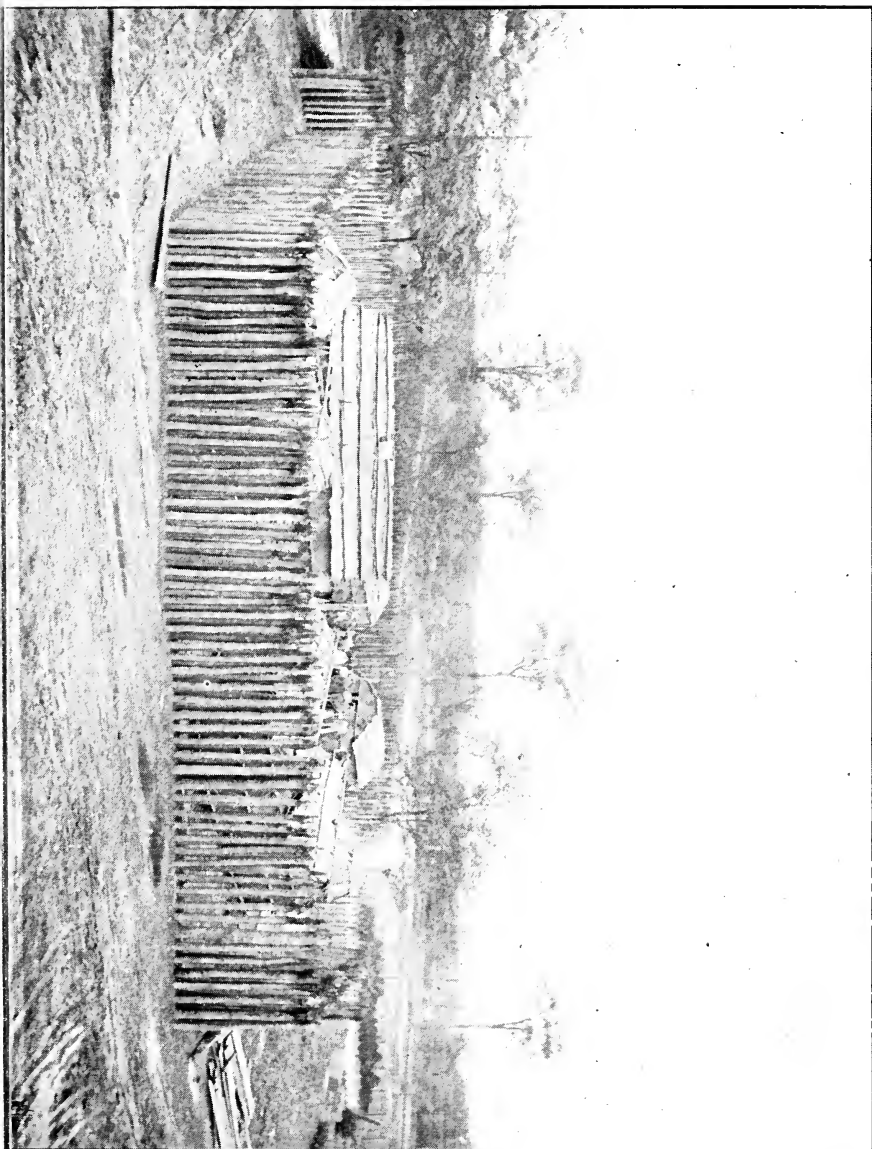
GUS-DÄ'-WA-SA'
OR TURTLE
• RATTLE

cabin of one who appeared to be the principal chief, though it is said there is none who corresponds to king or governor of the whole tribe. The young men bathed our travel-worn feet, and anointed them with bear's oil. The squaws brought us roasted dog and frogs pounded up with a porridge of Indian corn, carrying their infants over their shoulders in the Gä-ose-ha, as they call it, a sort of baby frame. They regarded the whole party with much curiosity, though indeed 'tis fair to say, with scarcely more than we showed ourselves concerning them. The next day, being the first of the year, Father Hennepin, who had brought with him his portable altar, and wore his coarse gray capote, with the cord of St. Francis about his waist, and carrying rosary and crucifix, celebrated the holy sacrifice of the mass and preached the mysteries of the faith to the mixed assembly of French and Indians. Despite our firm adherence to Christian doctrines, I much mistake if we would not rather have seen the Iroquois perform their devotions to Ha-wen-né-yu, and offer their thanksgivings in those strange dances, accompanied by weird barbaric songs, which are their methods of worshipping the Good Creator. But these ceremonies occur only, we were told, at certain seasons, and the most interesting and significant rites are not for the curious

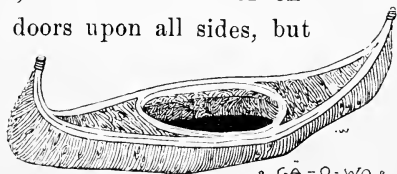


gaze of the pale face. After the good Hennepin had concluded his services, the grand council was convened. It was composed of forty-two of the elder men of the Senecas. Their tall forms were completely enveloped in robes made from the skins of the beaver, wolf and black squirrel. With calumet in their mouths, these grave councilors took their seats on their mats with all the stateliness and dignity of Venetian senators.

I will not dwell at this time on the speeches which were delivered on both sides, and with much show of friendship and consideration. With another of the company, I slipped out of the council house to make an inspection of the village. The stockade enclosed a small town of perhaps 150 houses or cabins, some of which were of considerable dimensions, and we were told housed sometimes as many as five to ten different families. These lived, not all in one room, but in different compartments, so to speak, of the same building. In general, the appearance of the village, which they tell us, is typical of the Iroquois communities—showed these Indians to be much in advance of other tribes whom it has been my fortune—or misfortune—to meet. To protect their villages from sudden assault, they usually run trenches about them, throw up the ground upon the inside



and set a continuous row of stakes or palisades in this bank of earth, fixing them so that they incline over the trench. Outside the stockade is their cultivated land, sometimes sub-divided into planting lots assigned to different families. The practice of putting stockades about the villages, we were told, used to be well nigh universal among the Five Nations, but since their power over other tribes has been generally acknowledged, the necessity for it has somewhat disappeared. The Gä'-no-so-te or bark house of the Iroquois is a comfortable dwelling as compared with the makeshift structures in which our party have been often forced to sojourn since reaching these unexplored wilds. Some of these "long houses" of bark and poles are from 50 to 100 feet in length, and about 16 in width, and have partitions at intervals of 10 or 12 feet. There are sometimes as many as ten or a dozen fires in one of these houses, two families commonly using one fire, and the smoke escaping through a hole in the roof without the aid of a chimney. The height of the average Gä'-no-so-te is from 15 to 20 feet. In constructing the house they set up a frame-work of poles and cover this with boards and bark held together by splints and fastenings of bark rope. One feature of the bark house, always the same, is the manner of entrance. There are not doors upon all sides, but



• GÄ-O-WO •
BARK • CANOE

always two, one at each end. Over one door is cut the tribal totem or family device, as our nobles in Europe put over the entrances to their castles their heraldic inscriptions and coats of arms. Indeed, I have somewhere read that this very system of heraldry, which elaborates distinctions in rank between our peoples in Europe, traces its origin back to a time when our ancestors were themselves a primitive people, having their gentes and their totems, much as now do these red men of the new world.

We found in these cabins of the Senecas a somewhat home-like aspect, despite the difference between their methods of living and ours, that touched a chord of sympathy and awakened a feeling that perchance their homes were as dear to them in their way as ours beyond the sea, where our kin are now wondering what ill fortune may have befallen us in our wanderings in a distant clime. From the rafters of the Gä'-no-so-te hung the curious implements, relics and ornaments which methinks must be the lares and penates of this red-skinned people. There were tomahawks of strange and peculiar workmanship, quivers full of arrows, and bows painted in ingenious fashion, headdresses of eagle's feathers, garments of various sorts from the skins and fur of animals, while in addition to such articles of apparel or ornament there hung also from the roof great clusters of corn and such

other fruits of the ground as the Indian raises in summer and preserves for use during the months of winter. A sight that interested us much also was that of the squaws pounding up the corn into meal in stone mortars by means of a pounder, thick and heavy at each end and narrow in the middle. The crushed grain they make into cakes, and boil until it becomes hard, when it makes a bread that may be carried upon a long campaign.

But we were not permitted long to pursue our inspection of the cabins, for our presence at the council was required. The *Sieur de la Motte* had finished the speech in which he sought approval from the Senecas of the enterprise of the *Sieur de la Salle*, telling them that its object was to bring merchandise from Europe by a more convenient route than the *St. Lawrence*. At the conclusion of the speech a present to the chiefs was made consisting of 400 pounds weight of hatchets, knives, coats and a large necklace of blue shells. The value of the whole was not great, as we Europeans measure the value of such articles, but to the untutored red men it doubtless seemed of large account and worth much in exchange in the way of the privileges of trade. Thus do the white Christians, I am loath to relate, take advantage of the ignorance of the pagan Indian. *La Motte* also promised, for the convenience of the Seneca nation,

a gunsmith and blacksmith to reside at the mouth of the Niagara, for the purpose of mending their guns and hatchets. If the red man goes on at this rate, adopting the improvements of his white brother in the way of warlike weapons, the supple arm of the brave will soon grow awkward in the making of the stone tomahawk and the handling of the bow and arrow. Other presents added by the French to those enumerated in order to clinch their arguments, so to speak, were several coats and pieces of fine cloth, and to me there was something ludicrous, withal, in the idea of these children of the forest garbing themselves as our fine lords and ladies do in the Court of His Most Gracious Majesty, King Louis XIV. Yet, I doubt not, the skins and furs which, after their own kind, become them so well, will in time give place to homespun and velvet, as the case may be, and who shall say but you will one day see squaws admiring themselves before their mirrors in the bonnets of a Paris milliner.

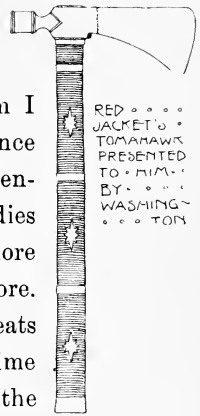
And this reminds me that I have a friend among the feminine population of this village, Gah-né-ga-des-ta by name, which as near as I can make it out means "Shallow Water." She is a bright maiden, and helped me much in understanding the queer ways of this community, for she has picked up from the Jesuits and the Sulpitians a smattering of



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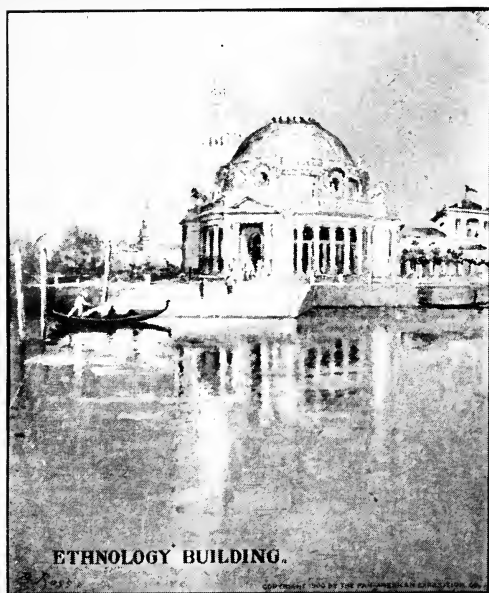
French. I trust the fair damoselle to whom I plighted my troth before leaving la belle France would feel no jealous pangs because of her attentions. The first night of our stay at Ta-ga-ron-dies we slept the sleep of the just, and rested more comfortably than in many a long day before. Along the sides of these bark houses run seats which can be used to lounge upon in the day time or sleep upon at night, much as one might use the bunks in a ship's cabin. Here we slept, wrapped up in our blankets and furs, and for my part, except for the unwonted smoke and the absence of motion, I would have thought myself aboard ship and crossing the Atlantic.

The second day of our stay was occupied by the Senecas in replying to the speech of the Sieur de la Motte, and they in their turn made their presents to us. Evidently, as aids to their memory, they used small wooden sticks, which the speaker took up as he replied seriatim to the several points. The ceremonies were ratified, so to speak, by the presentation of belts of wampum made of small shells, strung on fine sinews, and whose use they regard as necessary for the sealing of a contract, in the same manner as we affix a stamp or seal to an official signature. Their treaties are ratified and confirmed in this way. The wampum belts have a significance which can be explained by those



versed in the history of the nations, and the keepers of the wampum are supposed to train their memory to recall the facts of the history of their nation or league through the arrangement of the beads of the wampum belts.

The speeches made by the Indians occupied a long time in delivery, for with the red man time seems to be of no consequence whatsoever. I am not sure that our arguments much impressed them, but at any rate the council broke up in good feeling, as was evidenced by the entertainment with which they provided us at its close. This was no less a performance than the torturing to death of a hapless young prisoner of war, who had been captured near the borders of Virginia. I will spare the reader the pain of a recital of the details of this torture. But for this incident I had borne away a most complimentary opinion of the character of our hosts. Yet it merely teaches us, despite the excellence in many respects of their moral attributes, and their belief in Ha-wen-né-yu, these children of the forest should have the cruelty in their natures subdued by contact with the teachings of the loving Christ, and so I say, speed on the messengers of the cross, and may God in His wisdom prosper their glorious mission.



PAN-AMERICAN EXPOSITION.

THE IROQUOIS OF THE PRESENT.

The condition of the Iroquois Indians on the reservations in New York State and Canada at the present day should be viewed in the light of their history. It is unfair to them to compare their degree of civilization with that of their neighbors of white blood, without reference to that history. The differences in race characteristics, and in standards of morality and belief, should be taken into consideration in forming an estimate as to the

progress any particular people have made relatively to some other people. It is said of the Chinese that in order to understand them we must remember that their point of view, literally and figuratively, is diametrically opposite our own. A principle somewhat the same applies in the case of the red man. In respect to the Iroquois, their condition for centuries past as a people living in the hunter state, though in many respects possessing some degree of civilization, should be borne in mind if a right judgment concerning them and their condition to-day is to be reached.

The origin of the inhabitants of this country preceding the white race is wrapped in impenetrable mystery, and we must leave it to the most learned of archaeologists and students of ethnology to continue their dispute as to whether the red man is a native product of the continent or an importation from what, more or less paradoxically, we call the Old World. It is sufficient for the purpose that he has been here in this Western World for many cycles of time, as the monuments he has left attest, and for reasons which no doubt an all-wise Providence understands, the conditions affecting his advancement were not, during this period, so favorable as they were for the progress of the white races upon the Eastern Continent. At the time of the discovery of the Continent by

the white race, the Five Nations then composing the Ho-dé-no-sau-nee occupied a strong position among the aboriginal tribes of North America, and during the two succeeding centuries they made themselves virtually the rulers of the north eastern portion of what is now the United States and lower Canada. Had it not been for the advance of white civilization and the conquest of the "forest statesmen" by the European settlers and pioneers, it is fair to presume that with the wonderful strength the Iroquois League possessed, a strength that has held its members together during three centuries of change and decay even to the present time, they would have gone on upward toward a condition approaching civilization. That, of course, is a subject upon which we can only speculate; but it is certain that at the era of their greatest prestige they constituted the most powerful Indian Empire—if such their league could be termed—north of the Empire of the Aztecs; and their confederacy and its institutions were well calculated to develop all the latent powers of the race, and bring to their fruition the best qualities possessed by this remarkable people. The League of the Iroquois was indeed a most unique and extraordinary institution in its cohesive powers and its capacity to hold together in bonds of fraternity and equality and ties of kinship, people of



CENTURY OLD CABIN OF NANCY JOHNSON, TONAWANDA RESERVATION, EXHIBITED AT SIX NATIONS' VILLAGE.

originally different tribes or nations. It is no wonder some of the Iroquois legends attributed their origin to a being of more or less divine origin who is known as Hiawatha, or that Ha-wen-né-yu was believed to have made its progress and development the especial object of His care.

As to the character of the people of the Six Nations, both now and in the times of which the history of the State of New York and Canada and the Niagara Frontier has so much to say, of course, the opinions of individuals will differ. One person will see in a typical member of the race at the present time much more to admire than another,



EDWARD CORNPLANTER, SENECA INDIAN, CATTARAUGUS RESERVATION.

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according to the respective point of view. It cannot be questioned that the moral endowments of the Iroquois were of a high order, and indeed are so to-day, despite the effects of "fire water" and other things which the Indian has adopted from the white man's civilization. A well-known historian has told us that "Nowhere in a long career of discovery, of enterprise and extension of Empire, have Europeans found natives of the soil with as many of the attributes of humanity, moral and physical elements, which, if they could not have been blended with ours, could have maintained a separate existence and been fostered by the proximity of civilization and the arts. Everywhere, when first approached by our race, they welcomed us and made demonstrations of friendship and peace. Savage, as they have been called, savage as they may have been in their assaults and wars upon each other, there is no act of theirs recorded in the history of our early settlements and of the New World, of wrong or outrage, that was not provoked by assault, treachery or deception—breaches of the hospitality which they had extended to us as strangers in a bare and foreign land. Whatever of savage character they may have possessed, so far as our race was concerned, it was dormant until aroused to action by assault or treachery of



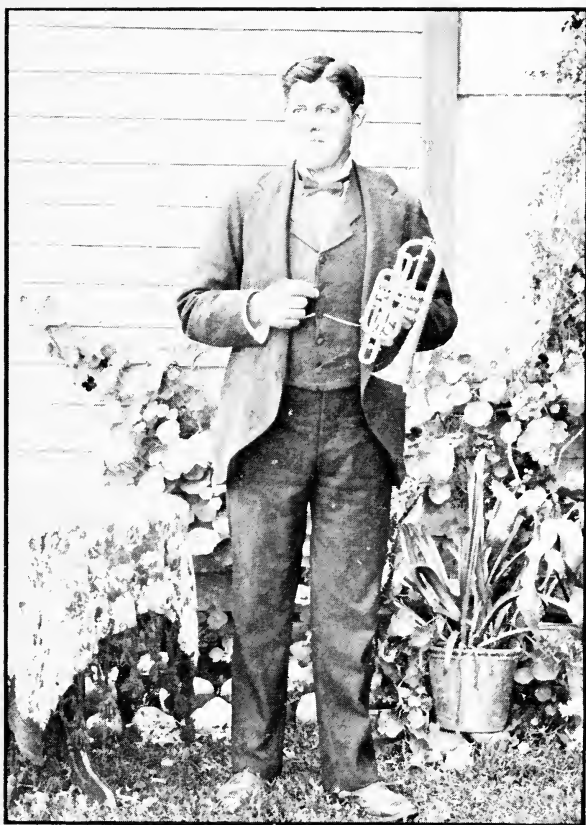
A SENECA GREAT-GRANDMOTHER AND HER
GREAT-GRANDDAUGHTER

intruders upon their soil whom they had met and treated as friends."

It is unfair to judge of the character of any race by isolated and perhaps unrepresentative specimens; nor is it fair to judge from the conditions to-day of their descendants, of what the Iroquois were 200 years ago, when by courage and

force of character and the bond of union between the Five Nations of the League, they had established their supremacy over all surrounding tribes.

The Iroquois were a fighting people and a people who loved the forest and the hunter state. With the opportunity removed for war and the hardihood and endurance which its exposure and adventure involved, and with the forests which they roamed and through which they hunted the deer and the elk, laid low by the ax of the white man, it is little wonder that their character has perhaps lost some of the vigor it once possessed. A century of perpetual peace, so far as the relations of the Iroquois Indians among themselves and with the whites is concerned, has given little chance for



MOSES SHONGO, SENECA. CATTARAUGUS RESERVATION,
DESCENDANT OF CAPT. SHONGO, OF REVOLUTIONARY
FAME. AN ACCOMPLISHED MUSICIAN, AND
FOR MANY YEARS U. S. BANDMASTER

the development among the later generations of that physical courage for which their forefathers in the days of the bark houses and the bow and arrow were famous. Yet the war for the Union, and later the Spanish-American war, showed that the Iroquois brave was still a true warrior. He fought then for the Stars and Stripes, apparently with as much love for that ensign as his ancestor in the time of La Salle fought for the honor of his tribal totem or the glory of the League which had "one camp fire, one pipe, one war club."

The Seneca, or the Onondaga, or the Cayuga upon the reservations of New York State or Canada to-day, is of much the same athletic build, much the same stolid, uncomplaining temperament, and has much the same capacity for endurance of hardship as one fancies must have been the case with his forefathers in days of old. The fondness for out-door sports survives, though the farm lands and commons of the reservations give comparatively little chance for hunting game, as the elders were wont to do. At the festivals, occurring at frequent and regular intervals during the year, these sports occupy a conspicuous part in the program, and that the young bucks of to-day possess much of the same dexterity and suppleness so characteristic of the Indian of the past no one can deny who has seen the snow snake, for instance,

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thrown hundreds of feet during the games of the mid-winter festival or New Year's dance.

But in considering the conditions of life and standards of character among the Iroquois upon the reservations to-day, one must remember that the white man's test of character and success is very different from the red man's. The white man is very apt to apply the test of wealth. This the Indian has never been accustomed to do. In the olden days, the greatest chiefs were often the poorest men, and to-day upon the reservations one finds that the most influential men, and those most respected and heeded in the councils of the nation, may have little of those things which, among the whites, would be requisite to "standing" in the community, or which would secure them election, for instance, to the clubs composed of "leading citizens."

When one considers that the Senecas and Mohawks, the Onondagas and Cayugas, the Oneidas and Tuscaroras, but a century or two ago roamed over all the lands where now stand the prosperous cities and villages of Central and Western New York and Lower Canada, it seems strange that the present inhabitants of this territory know and apparently care so little about the people who were formerly its owners. Very strange ideas prevail about these Iroquois Indians among the average



HOUSE AND FAMILY OF EDWARD CORNPLANTER,
SENECA, CATTARAUGUS RESERVATION.

whites, who, though living so near them, have never been upon the reservations. Many suppose them to be rather dangerous places into which to venture, places where one's scalp is scarcely safe, little realizing that the Iroquois of those peaceful communities are law abiding and generally well behaved, and that murders and heinous crimes are less frequent among them than in many white communities of corresponding population.

The report of the United States Interior Department for 1890 says, as to the reservations of New

York State : “ No felonies were reported during the year, and but few trivial offenses, except intoxication. The number of Indians in jail or prison for offenses against persons or property during the year in an Indian population of 5,133 was as follows : Onondaga, 1; Cattaraugus, 9; Tuscarora, 3; St. Regis, 3; total, 16.” The same report says : “ They are self-sustaining, and much farther advanced in civilization than any other reservation Indians in the United States, and as much as an average number of white people in many localities. They have borne the burden of peace with equanimity, and met the demands of the war for the Union with patriotism and vigor. The Six Nations have been charged with being pagans, heathens, and bad citizens generally, but investigation shows the latter charge to be false. In the matter of creed, among the Tuscaroras there is not a pagan family, recognized as such ; among the Tonawandas and Onondagas very nearly two-thirds belong to the pagan party. Of the Cattaraugus and Allegany Senecas, a majority belong to the pagan party, but of the Cornplanter Senecas and St. Regis Indians, none are pagans. On all the reservations crimes are few, stealing is rare, and quarreling, resulting in personal assault, infrequent.”



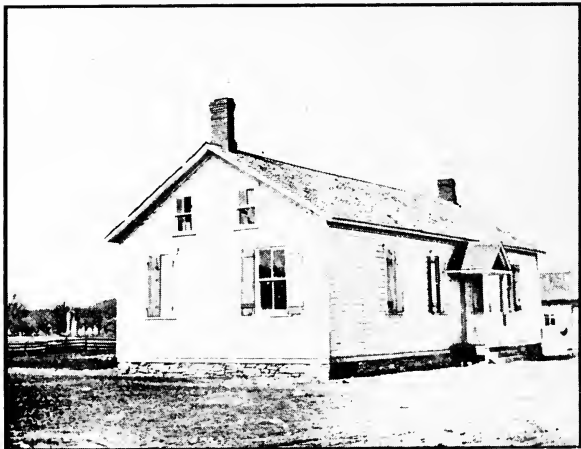
LOG CABIN, TONAWANDA RESERVATION.

Unfortunately for the Indian in general, as well as the Iroquois in particular, the impression has been received that his great business is scalping people, and that when he is not drunk he is on the war path. Needless to say, both of these impressions are utterly unjust, at least so far as the Iroquois Indian is concerned. There exists among the Iroquois a society known as the Six Nations Temperance League or Society, which originated, so far as can be ascertained, among the Indians themselves, and has been in active operation for more than 60 years. It has yearly meetings or conventions, which are well attended. The Iroquois reformer of a century ago, Handsome Lake,

or Gä-ne-o-di-o, taught the Iroquois especially to avoid drunkenness. Although it is doubtless true that a fondness for "fire water" is a peculiar failing among the Six Nations Indians, as well as among their brothers of the Western plains, there are many whose soberness is habitual, and who are never seen under the influence of liquor.

The prominence given in the history of the colonization of this country to the war-like operations of the red man has over emphasized the cruel and bloody instincts possessed by the Indians of those days. Among the Iroquois there was quite another side than that presented in this way, and their home and community life in the stockades within which their bark houses were erected was well worthy of study.

The Iroquois villages upon the reservations to-day are quite different in appearance from the Iroquois villages within the stockades which the pioneers found in Central and Western New York. The bark house (Gä-no-so-te) long since disappeared, and its immediate successor, the log cabin, is now disappearing before the advance of the frame house with its up-to-date arrangements and conveniences. But though one sees no totem as of old upon entering an Iroquois village of to-day, and though he looks in vain for the scalp pole or the sweat lodge, yet it does not take long to find that



LONG HOUSE, ONONDAGA RESERVATION.

many of those customs which the Iroquois have so long cherished remain. The "Long-House," or Council House, usually near the center of the "pagan" portion of the settlement, is the home of the ancient usages. There is no well defined division upon the reservations between pagans and Christians, but usually the Christians are found mostly in one portion and the pagans in another.

Many persons have imagined that upon the reservations in New York State they would find the Indians living in wigwams. In the first place, the old time Iroquois did not live in wigwams, being known as ko-no-shi-o-ni, or cabin builders, and



WHERE HANDSOME LAKE, GA-NE-O-DÍ-YO, IS BURIED,
ONONDAGA RESERVATION.

having generally built their houses in oblong fashion of bark and poles. The transition from the bark house to the log cabin was not so radical a change as though it had been a change from the wigwam. Both the ancient period of the stockade with the bark houses and the totems, and the more modern period of log cabins are portrayed in the exhibit of the Six Nations at the Pan-American Exposition.

As typical of the reservations of New York State, it may be of interest to give a brief description of that of the Onondagas. It is but fitting, in any

event, that honors should first be paid to the Onondagas, for in the old days they were the "fire keepers," and their council fire was in a degree the capital of the confederacy. To be an Onondaga was considered the highest honor, and though exercising no greater authority than members of other nations, they received a certain amount of deference from the latter which was not allowed to all members of the league. At the present day the Iroquois village on the Onondaga reservation presents much the appearance of an ordinary farming settlement. It has certain aspects, however, which distinguish it even in outward appearance from a white community. These are perhaps most noticeable about the "Long House," or "Council House" of the pagan Onondagas, which stands upon a slight eminence in the center of a commons. Nearby is the old council house (still used at certain periods for that purpose), which must be nearly a century old and was the home of the pagan Iroquois rites when the prophet of the "new religion," Handsome Lake, died. He was buried beneath the floor of the old council house, but the latter was afterward moved a short distance away, so that the grave of the prophet is now said to be in the door-yard of William Isaacs, Middle of the Sky, and is unmarked by any monument. A movement which had for its object the erection of a



OLD AND NEW LONG HOUSES, ONONDAGA RESERVATION,
AND HOUSE OF WILLIAM ISAACS.

monument was started a few years ago, but came to nothing. Near the Council House is the cemetery, which is not especially noticeable for unusual appearance. A short distance farther on is a pretty Episcopal Church and mission house. The services at this chapel are well attended and there is a choir of vested singers, who render the ritual of the Episcopal Church in a devout and musical manner. The Methodists have also an attractive place of worship. Many of the dwellings are frame houses, well painted, with fairly well-kept grounds surrounding. As illustrating the home life of the Indians of this reservation, it may be noted that



CHURCH AND MISSION HOUSE OF THE GOOD SHEPHERD,
ONONDAGA RESERVATION.

the furniture of these homes includes ten organs and one piano.

The reservations in New York State occupied by Iroquois Indians are the Onondaga reservation, near Syracuse; the Cattaraugus reservation, in Cattaraugus, Chautauqua and Erie counties, about 30 miles from Buffalo; the Tonawanda reservation, about twenty-five miles from that city; the Alle-

gany reservation on the Pennsylvania border near Salamanca; the Tuscarora reservation, near Lewiston, in Niagara county, and the St. Regis reservation on the St. Lawrence river. There is also a small community of the Iroquois in Warren county, Pennsylvania, which contains a population of about 100, and is known as the Cornplanter reservation. The total acreage of the reservations of the Six Nations in New York State is 37,327.73. with an Indian population of about 5,500. The land value of these reservations is estimated at about \$2,000,000. The law and the facts show that the reservations of the Six Nations of New York are each independent, and, in some particulars, as much sovereignties, by treaty and obligation, as are the several States of the United States. The St. Regis reservation, however, differs somewhat in this respect from the others. The members of the Six Nations of New York residing on reservations or living in tribal relations do not vote at county or State elections, nor do they pay taxes to the county or the State. They are, therefore, Indians not taxed. With the exception of the St. Regis Indians they are amenable to National and State courts and laws only in respect to certain crimes. Ordinarily, order is maintained and offenses are punished through courts and officers constituted by the Indians themselves. The Senecas, for instance, have

their peace-maker courts, peace-makers being elected for each reservation, and the term of office being three years. The Seneca Nation also has its president, treasurer, and other officers. The League of the Iroquois in the United States has a chairman who corresponds to the To-do da-ho of ancient times, a clerk and a keeper of the wampum.

The Six Nations Indians of the Grand River reserve in Canada occupy a tract situated in the township of Tuscarora and part of the township of Onondaga, in the county of Brant, and in the township of Oneida, in the county of Haldimand, Province of Ontario. The reservation contains, in all, about 43,696 acres. The Iroquois of this reservation migrated into Canada at the close of the war of Independence. They were located by a grant made by Sir Frederick Haldimand, Oct. 25, 1793, on a tract stretching along the banks of the Ouse, or Grand River, and extending six miles deep on either side of the stream, which was originally purchased for them from the Mississangos. The grant was confirmed by Letters Patent under the Great Seal, April 1, 1793, by Governor Simcoe. The reserve comprised 694,910 acres, but the greater part has been, at different times, surrendered by the Indians, and thus has passed out of their hands. The



INTERIOR CHURCH OF THE GOOD SHEPHERD,
ONONDAGA RESERVATION.

population, according to a recent census, is 3,988, and includes all branches of the confederacy. As a rule the Indians of this reservation are industrious and progressive, and are engaged in agriculture and other pursuits more or less similar to those of their white neighbors.

On the Bay of Quinte is a reserve of about 17,000 acres, occupied mostly by Mohawk Indians. The population of the reservation is about 1,200,

but these Mohawks no longer belong to the Six Nations League as a body.

There is also in Canada a community of Oneidas who came from the vicinity of Oneida Lake, in New York State, in consequence of an order of the United States Government to move west of the Mississippi River. They purchased their present reservation with money brought with them from the United States. These Indians number about 800, and their reservation contains about 4,600 acres of land. Another community is the Indian village of Caughnawaga. In 1677 a band of Iroquois, residing at that time in the valley of the Mohawk, migrated to this place under the influence of Roman Catholic missionaries, and in 1680 the Seigniori of Sault St. Louis was set apart by grant of the King of France for "the conversion, instruction and subsistence of the Iroquois," and these Indians were accordingly removed to that place. There is a population of 2,000 and the reservation includes some 12,000 acres.

The Mohawk Nation is represented chiefly at the present time by the Iroquois of St. Regis, who are in both New York and Canada, and are a most prosperous and industrious community. They at one time formed part of the Caughnawaga band, but in 1760, drunkenness having been quite common among the Indians of

that community, a priest who was solicitous for their welfare, prevailed upon a portion of the band "to remove out of the way of liquor." The village was named Jean Francis Saint Regis, after the French ecclesiastic, who died in 1690. The Canadian reservation is on the banks of the St. Lawrence, opposite the town of Cornwall, and has an area of nearly 7,000 acres, with a population of about 1,300. The St. Regis are famous for their fine basket work and for their skill in navigating the waters of the St. Lawrence. They are much in demand as guides for tourists and as hunters in the forests surrounding. The St. Regis Indians have comparatively little in common with other Indians of the ancient Iroquois confederacy. The St. Regis community includes the reservations in New York State and Canada, each having approximately the same population. There are several smaller communities of Indians belonging to the different nations of the Iroquois in Canada, the total number of Iroquois Indians numbering about 8,500.

Observation and the facts of vital statistics go to show that the conditions of living on the reservations of New York State at the present time tend rather to the increase than the decrease of the Indian population. Indeed, there is a widespread error in regard to this whole subject of the supposed "dying out" of the aboriginal peoples



JOHN LOUIS, FAMOUS PILOT OF THE RICHELIEU & ONTARIO
LINE STEAMERS THROUGH THE RAPIDS OF
THE ST. LAWRENCE.

of America. As to the Iroquois, at least, there is good reason to believe that their numbers at the present time are not far from the same that they were two or three centuries ago. Many of the causes which operated to the decrease of the Iroquois at the beginning of the 19th century are, to a large extent, removed at the beginning of the 20th, and conditions now seem to favor the increase of the race in numbers and virility.

The Six Nations Indians on the various reservations of New York State and Canada now number about 16,000, according to the last report of the U. S. Department of the Interior. The same report says: "It can be stated with almost a certainty that the League of the Iroquois, since the advent of the Europeans on the American Continent up to 1880, never exceeded 15,000 persons, and it never had an available fighting force of more than 2,500 men." Earlier writers give the numbers of the Iroquois in former times in much larger figures. A statement recently made by the U. S. Commissioner of Indian Affairs affords a partial explanation of the seeming contradictions. He says: "Upon the statute books and in modern discussions of these races the names of many tribes known to the early history of the country are noticeably absent, and this leads to the popular conclusion that the Indian is fast dying out. This is



LONG HOUSE, CATTARAUGUS RESERVATION.

a misconception of historical data, and is based largely upon the hypotheses that the country now known as the United States was, on the advent of Columbus, populated very densely. At the time of the discovery of America the explorers from the Old World were prone to exaggerate every unusual occurrence which was presented to them in the unknown world upon which they had landed, the few being magnified into the many, and the dark mysterious forests were peopled by fancy with myriad hosts of red men guarding the secrets to untold mines of golden wealth. Lured by fanciful imaginings and heroic tales, the hardy warriors of the age,



HOUSE OF GEORGE PIERCE, NEAR LONG HOUSE,
CATTARAUGUS RESERVATION.

penetrating these sylvan retreats and finding not the gold they sought, glorified their prowess by the multiplicity of aborigines they met and conquered. It must be remembered that the domain of the United States is of vast extent ; that the aboriginal inhabitants rarely lived in villages ; that the women tilled the soil, and the men were engaged in almost constant strife with other tribes, and rival bands with each other in the same tribe. Agriculture being neglected, or pursued only by the weaker sex, the chase principally provided for life's



HOUSE OF DELOS KETTLE, NEAR CATTARAUGUS LONG HOUSE.
HIS FAMILY ARE GROUPED ON THE PORCH.

urgent necessities, and game in sufficient quantities to support a large population, must have large ranges of land. Hence, taking the concurrent facts of history and experience into consideration it can, with a degree of confidence, be stated that the Indian population of the United States has been very little diminished from the days of Columbus, Coronado, Raleigh, Capt. John Smith and other early explorers. As stated, the age of discovery, the age when America was first made known to the civilized world, was one of exaggeration. The early colonists, sprinkling their small

settlements near the coast, watching the tumbling waters of the river with its source hidden in the great beyond, and flowing past the cabin, seeing the dusky form of the Indian warrior sending his occasional arrow into their homes, and looking upon the dark and mighty forests, imagined that the vast country beyond was the Empire of innumerable savage enemies who were ready to dispute their ownership by rights of discovery and occupancy. Early accounts, therefore, of the number of Indians in the United States at that time must be taken with due regard to the credibility of the witnesses presenting the same. The first census of the Indians was made by the General Government in 1850. Thomas Jefferson, however, in 1782, made two lists of Indians who, at that time, lived in and beyond the present line of the United States."



Indian New Years First Day

DRAWN BY GAR-NOS DR-YAN-OHT, JESSE CORNPLANTER,
SEVEN YEAR OLD SENECA BOY.



INTERIOR OF LONG HOUSE, CATTARAUGUS RESERVATION.

RELIGIOUS CEREMONIAL OF THE IROQUOIS.

“ And David danced before the Lord with all his might ”
II Samuel, VII, 14.

The religious ceremonial of primitive peoples always contains something corresponding to what is known as the dance. From the Biblical text quoted above, it would seem that even among the Hebrews, in the time of King David, dancing occupied some place in worship.

The American Indian has always been especially attached to his various dances, and among the Six Nations Indians to-day the dance holds a foremost

place in the picturesque and often beautiful ceremonial, by means of which the so-called "pagan" Iroquois offer their thanksgivings to Hä-wen-né-yu at the appointed seasons. The red man's ideas of worship and his ideas of the Supreme Ruler of the Universe are often quite different from those of the white man, and that too, notwithstanding three centuries of association with the whites, has somewhat modified the ancient customs and beliefs.

Longfellow, in "The Song of Hiawatha," draws a picture of how

"Gitche Manito, the Mighty,
Smoked the Calumet, the Peace Pipe,
As a signal to the Nations."

To the mind of the white man, trained in the school of 20th century Christianity, there is something bordering very closely on the irreverent in a picture of the Creator which portrays Him as smoking a pipe. It is not so with the red man. The burning of tobacco has a place of high honor among the ceremonies of the American Indians, particularly among those of the Iroquois, and smoking the Peace Pipe has long been a stately ceremony. Therefore, what more natural than that they should ascribe to Hä-wen-né-yu, the Master of Life, attributes and habits like their

own, in this as in other respects. Indeed, the Iroquois teaching and legendary stories regarding their Supreme Ruler abound in pictures of the Creator which portray Him engaged in occupations similar to those of the Indian. So that it is in perfect consonance with the red man's ideas of divinity when Longfellow says of Gitche Manito, the Mighty, that

“From the red stone of the quarry
 With his hand he broke a fragment,
 Moulded it into a pipe-head,
 Shaped and fashioned it with figures ;
 From the margin of the river
 Took a long reed for a pipe stem,
 With its dark green leaves upon it ;
 Filled the pipe with bark of willow,
 With the bark of the red willow,
 Breathed upon the neighboring forest,
 Made its great boughs chafe together,
 'Till in flame they burst and kindled.”

Tobacco was one of the best of the gifts of the Good Creator, and in the religious ceremonies of the Iroquois it is burned when thanksgiving to Hä-wen-né-yu is offered, to carry the message to His ears and make the thanksgiving an acceptable one.

There is a similarity between the use of tobacco by the Iroquois in their religious ceremonies and

the use of incense by many Christians in offering "the sacrifice of praise and thanksgiving." But in the Christian use of incense, especially in its association with the mass of the Roman Catholic Church, there is an idea of sacrifice in atonement for sin, the mass typifying "the great sacrifice once offered by Christ himself," while with the Iroquois it had not the idea of atonement, but was simply the means established by Hä-wen-né-yu, by which the faithful and virtuous Indian might gain access to His ear and an answer to his petition. If the Iroquois who are called "pagan" had a short confession of faith, it might read something like this :

"When Hä wen-né-yu, the Master of Life, the Good Creator, made the Indian, he placed him in a world well stocked with animals which he might hunt, and fish which he might catch for food. He gave the animals also that their skins and their fur might be used as a warm covering for man's body. He gave the fruits of the earth, also for food, and herbs which might be used as medicine to cure the ills of man. All this was to the end that man might live happily and contentedly, as he should do."

It is difficult for the white man to understand the Indian or comprehend the ideas underlying his character, social customs or religious beliefs,

because the red man is a child of Nature and the white man, in becoming civilized, has drifted away from Mother Nature in many respects, and is not dependent on her to the extent that his brown-skinned brother is. The degree to which Nature in her various aspects entered into the life and character of the Iroquois is shown especially in the religious or semi-religious functions performed at stated seasons on the reservations of New York and Canada to-day by the so-called Pagan members of the various tribes or "nations" Longfellow describes how Hiawatha in his childhood

"Learned of every bird its language,
 Learned their names and all their secrets;
 How they built their nests in Summer;
 Where they hid themselves in Winter;
 Talked with them where'er he met them."

The picture of Hiawatha is a typical one. Every Indian boy went to school to Mother Nature, and the portrait would have been as truthful of Hiawatha, whether that more or less mythical character was an Ojibway, as Longfellow, perhaps for purposes of metre, made him, or lived among the Onondagas, as Iroquois traditions tell us.

I have spoken of tobacco as being regarded by the Iroquois as among the best of the gifts of Häwen-né-yu, of its ceremonial use in connection

with thanksgiving to the Good Creator, at various festivals, especially the New Year's festival, when the ancient ceremony of burning the white dog was performed. But the Iroquois were especially grateful to Hä-wen-né-yu for other fruits of the ground, chief among them the corn, the beans, and the squash, and their ceremonial points to the existence of a more or less distinct belief in divinities subordinate to Hä-wen-né-yu, having direct relation to, and control over, these products of nature. They are of sufficient importance to receive especial mention in the thanksgiving prayer or chant used at this festival. These divinities, if such they may be termed, are known as the Three Sisters, the Spirit of Corn, the Spirit of Beans and the Spirit of Squashes. The sisters were pictured as having forms of great beauty and wearing apparel made of the leaves of plants. In the Iroquois language they were called De-o-ha-ko, Our Life or our Supporters. There are also, according to the belief of the Pagan Iroquois, other spirit agents of Hä-wen-né-yu, charged by him with control of medicinal plants and herbs, of trees and shrubs, rivers and streams, and of many other objects in nature. Chief among these is He-no, the Thunderer, whom by a curious association of ideas the Iroquois describe as their grandfather. He resembled somewhat the Thor of the Teutonic my-

thology. He was the avenger of evil deeds, and was charged by Hä-wen-né-yu also with producing the showers and the dew. He was described as wearing the costume of a warrior, and as having a magical feather which rendered him invulnerable against the attacks of Han-ne-go-ate-geh, the Evil Minded. There is a reminder in this of the ideas of the Greeks about their favorite hero Achilles, who was invulnerable, except in his heel. As He-no roled in the clouds he carried a basket of rocks, which he launched at evil spirits and witches. Invocations to He-no in the Springtime to water the seeds planted are made, and at Harvest time Hä-wen-né-yu is thanked for bestowing, through He-no, the gift of rain. According to some legends, the residence of He-no was under the great Falls of Niagara, doubtless in what the guide books now call the Cave of the Winds. The invasion of Summer tourists has, of course, long since driven him from this retreat.

The religious system of the Iroquois includes besides the belief in Hä-wen-né-yu and his numerous agents, a belief in the Evil Minded one, Han-ne-go-ate-geh, and countless okis, or demons, whose work is to circumvent and destroy that of Hä-wen-né-yu, and bring evil to Indians as well as to tempt them from virtuous and upright lives. Various customs have been in vogue from the earliest



CHIEF RED CLOUD, OH-TGAE-YAH-EHT, CAYUGA.

Red Cloud was guard of honor to King Edward VII when, as Prince of Wales, he visited Canada during the sixties. He has been present at most of the ceremonies since held in which Canadian Iroquois have participated, and during the Pan-American Exposition occupied one of the cabins of the Six Nations Village.

The diagram shows a 2D hexagonal lattice of atoms, represented by solid circles. A central atom is highlighted with a larger, shaded circle. A dashed line connects this central atom to one of its nearest neighbors. The lattice is arranged in a regular hexagonal pattern.

times to oppose these evil spirits or destroy the effect of their machinations.

The religious ceremonial of the Iroquois is based upon the many aspects of the varying seasons. Generally speaking, this has always been so, but both ritual and teaching experienced many changes in consequence of the reforms introduced about a century ago by the Iroquois prophet, Gā-ne-o-di-o, as the name is spelled in the dialect of the Senecas, to which nation Gā-ne-o-di-o, or Handsome Lake, belonged. The ceremonial now used by the pagan Iroquois, and the system of doctrine and code of ethics taught by the "keepers of the faith" in the long houses to-day are those believed to have been authorized by Handsome Lake, who is said to have received from Hā-wen-né-yu especial instruction as to the reforms needed to prevent the Iroquois from lapsing into degeneracy through indulgence in vices learned through association with whites.

There is a possibility of comparison between the ecclesiastical or church year of the Christians and the regularly recurring religious or semi-religious festivals of the Iroquois with their ritual, fitting for the respective seasons. But while the Christian year commemorates events in the history of Christianity, or the life of its founder, or emphasizes doctrines taught by the Church, the In-

dian's festivals are all in the nature of thanksgivings to Hä-wen-né yu for the benefits conferred at the different seasons, here again the red man's strong affection for the things of nature being manifest. The Indian had no Sabbath, but the recurring seasons never failed to remind him of the goodness of Hä-wen-né yu, and in the various festivals he always took occasion to express in his own way his gratitude. At the present day upon the various reservations, the principal festivals are celebrated with apparently undiminished interest and devotion to the customs of the fathers and the scenes when the functions are in progress, while lacking, perhaps, some of the spectacular character they possessed when the Indians lived in bark houses and wore skins and furs, still possess great picturesqueness.

It is related that the Four Messengers or angels, through whom Gä-ne-o-di-o is said to have received his revelation or instructions from Hä-wen-né-yu, told the prophet "You shall worship Hä-wen-né-yu by dancing the turtle dance at the New Moon when the strawberry ripens, at the New Moon of the green corn you shall give a thanksgiving dance. In the mid-winter, at the New Moon, you shall give another thanksgiving dance. You shall have a thanksgiving at the New Moon at the time of the making of sugar. You

shall dance at the New Moon of planting time and pray for a good harvest. You shall dance at the New Moon of the harvest time, and give thanks for what Hä-wen né-yu has given you. You shall make your prayers and dance in the forenoon, for at mid-day Hä-wen-né-yu goes to rest and will not hear your worship."

The principal festivals or dances here mentioned continue to be observed by the Iroquois upon their various reservations with as much regularity as the festivals of Christmas and Easter are observed by the Christian Church. An important festival in addition to these is the Six Nations' dance, which is held in the early autumn. Although these festivals are referred to as dances, they include, as I have said, much beside the dancing, the ritual for some of the festivals being quite elaborate; and though it is not a written one, the details of the ceremonies from year to year possess remarkable similarity.

There is much misconception as to these dances of the Indian, and it is hard for the average person of white blood and Christian belief to understand how such performances can have to do with anything deserving to be called religion. Bear in mind, then, that thanksgiving to Hä-wen-né-yu and to the subordinate deities to whom the Master of Life delegates His power over aspects of

nature is the chief part in the worship of the Iroquois Indian. There is little or no part in this worship for petitions asking forgiveness for sin, and, so far as his ceremonial is concerned, the Iroquois Indian does not seem to be conscious of commission of sin in the sense the word is understood by Christians. Hã-wen-né yu, according to Iroquois belief, knew that the Indian could not live without some amusement, so he instituted the dance. This custom of the Indian is, indeed, partly an act of worship. Some of the dances are more religious functions than others. But the worship of the Indian is of so different a character from that of the white man that it is difficult rightly to draw distinctions of this kind. Being entirely a worship of thanksgiving, and therefore of a cheerful and joyful character, there is not the incongruity in the introduction of the dance as a part of the ceremonies that there might be were the latter composed of litanies or of prayers to the Almighty, such as are offered on bended knees in Christian Churches. The dancer shows his intense enjoyment of the exercise and his good feeling and levity by gestures and laughter, and emitting at certain intervals a vigorous whoop, either individually or in unison with others. Yet while amusement enters into these dances in greater or less degree, some of them have an aspect of no

little dignity, and are performed with considerable solemnity, especially by the old men and old women, who always take part, for a time, in such functions, evidently as a means of showing their continued loyalty to the customs and beliefs of their ancestors. To the members of the younger generation they usually leave the privilege of adorning themselves in fantastic costumes and dress of typical Indian character, though sometimes one sees an old Indian who takes pride in wearing the peculiar adornments in which the red man has delighted since times long before the white man discovered the Continent, and usually there are in the procession of dancers two or three aged squaws, beneath whose abbreviated skirts appear the trouser-like coverings for the legs, the leggin, embroidered with beadwork, worn by the squaws of the olden time. Another point should be made clear in regard to the character of these dances, namely, the fact that though in many of them women take part, there is no contact between the different sexes, each person going separately around the song bench in single, double or triple file, as the case may be, usually the men in one line, the women in another. Therefore, if any point as to morality is to be made, as between the white man's dance and that of the red man, it would seem that the latter had rather the best end

of the argument. No doubt, in the olden time, a great deal more wild and barbaric character appertained to these exercises than is now customary, though they are still performed with much abandon and vigorous movement. But in the long houses on the reservations at the present day they are entirely innocent and harmless diversions, so far as they are merely diversions or amusements, and though the ancient formulas of thanksgiving to Hä-wen-né-yu are repeated, and the time-honored songs or chants rendered as their accompaniments, or in the intervals of the dances, it is doubtless true that they are losing, gradually, the pronounced religious or allegorical significance they anciently possessed, and their gradual abandonment as ceremonies partaking of a religious nature is sure to occur, as the red man's religion loses more and more its distinctive character through the contact of the Iroquois Indian with white civilization.



SIX NATIONS VILLAGE, PAN-AMERICAN EXPOSITION,
SHOWING LOG CABINS.

NEW YEAR'S FESTIVAL OR DANCE.

To describe all the ceremonies of these various festivals would require more space than can here be given to the subject. Often an entire week is devoted to the exercises of a single festival, and it is impossible to give, in detail, even the program for one such occasion. It must suffice to describe the exercises of a single day. The New Year's festival or dance is always appointed so as to commence five days after the first new moon in February, this being the only festival not varied to accommodate circumstances. The interesting ceremony of notifying the Indians faithful to the religious traditions of their ancestors that the time for observing the New Year's festival was at hand took place as usual at the Long House on the Cattaraugus reservation in the winter of 1901, the appointed day falling on Friday. At that time the announcers, two in number, wearing buffalo robes and masks of corn husks, and carrying corn pounders, left the Long House for their customary tour among the homes of the pagan residents of the reservation. On the Thursday following, the Big Feather Dance, which is a dance of high thanksgiving to the Good Creator, was performed, and other ceremonies which accompany it were observed. The

time intervening had been occupied with the other customary ceremonies incident to that festival. On Thursday, about noon, one of the keepers of the faith, addressing the people assembled in the Long House, said that he was sorry they had not begun earlier in the morning, so that they might end the ceremonies at noon, as it had been appointed ; that they ought not to be kept away or delayed by work during this period of thanksgiving. He then rehearsed the reasons for this gathering, and told of the things to be done, and the appointed way for doing them. This address lasted about twenty minutes. Two men, seated astride the song bench, facing each other, began to play the turtle rattles. After a few minutes, they began to sing, together, accompanying themselves with the rattles. The dancers, in costume, walked slowly around the bench, increasing the movement with increasing play of rattles, ending the dance with a short exclamation.

This was repeated many times, others falling in line, those in costume leading, the old men and women following in order, until about forty men and boys were in line, and nearly thirty women and girls. The women and girls formed an inner circle about the singers ; turtle rattles being exchanged for horn rattles and small drums, the men formed an outer circle about the women.



CAYUGA CHIEFS



Dancing, with very short pauses between, followed for considerable time. The Big Feather Dance was formerly at this festival performed in connection with the sacrifice of the white dog, which will be described later. The latter ancient ceremony, the subject of so much discussion as to its origin and significance, is no longer carried out on the reservations of New York State, though it still survives among the Canadian Indians on the Grand River Reserve. It is about twenty years since it was discontinued in New York State. The thanksgiving address or chant to Ha-wen-né-yu, which has always been rendered as a leading ceremony of this festival, was, however, given as usual upon this occasion. The Indian who acted as officiating keeper of the faith or Master of Rites took his place near the singers and began the chant in the Seneca dialect, a free rendering of which follows :

Brothers, listen. I have been appointed Master of Rites for this day. This is the time appointed for giving thanks to the Good Creator for everything He has given us, now that the people are assembled.

We give thanks to the Good Creator for everything He has given us to enjoy. May it still remain so.

We give thanks to the Good Creator for the two supreme beings, man and woman, and the purpose for which they were created, to have children and to continue to people the earth.

May it still remain so.

We give thanks to Thee for all kinds of trees growing here on earth and for all shrubs. He planted all these for the use of man.

May it still remain so.

We give thanks to Thee for all plants and herbs upon the earth, that give medicine to preserve our bodies and cure us of disease inflicted by evil spirits.

May it still remain so.

We give thanks to Thee for the appointed seasons of cold and heat, and for the warm climate, when all things planted are made to ripen for the use of man.

May it still remain so.

We give thanks to Thee for all the blessings of the children creeping upon the earth.

May it still remain so.

We give thanks to Thee for the animals which are made to live to be for the food of man.

May it still remain so.

We give thanks to Thee for the rivers and streams which run upon the bosom of the earth for the comfort of man.

May it still remain so.

We give thanks to Thee for the clouds and for the rain, sent to moisten the ground, and for the dew, and for the thunder that rolls above us, our grandfather.

May it still remain so.

We give thanks to Thee for the sun which Thou hast made to give light to man by day.

May it still remain so.

We give thanks to Thee for the moon, our grandmother, which Thou hast made to give light when the sun has gone to rest.

May it still remain so.

We give thanks to Thee for the sparkling stars upon the heavens, to give light upon the children.

May it still remain so.

We give thanks to Thee for the Four Messengers who were sent to instruct us and watch over us by day and by night.

May it still remain so.

We give thanks to Thee for the Three Sisters, the main supporters of our lives.

May it still remain so.

We give thanks to Thee for all things upon the earth which Thou hast created for the use and pleasure of man.

May it still remain so when our grandchildren are here in our place.

I have done all that I could and I have done all that was appointed.

There is considerable difference in the versions given of this thanksgiving chant or address, both in respect to the arrangement of the clauses and the language used. This is not strange, considering that the Iroquois ritual is not a written one, and for that reason must vary in minor details each time it is rendered, but the main ideas are the same. Between each of these stanzas, it should be remembered, the dancing is continued, the religious significance of this dance being intensified by the ideas expressed in the thanksgiving.

It will occur to some that there is a strong resemblance between this chant and the venerable Christian hymn of praise and thanksgiving called the "Benedicite." The opening stanzas of this anthem are :

"O all ye works of the Lord,
Bless ye the Lord, praise him and magnify him forever."

Succeeding stanzas call upon the sun, the moon, the stars, the Summer and Winter, the fire and heat, the dew and frost, the ice and snow, the angels of the Lord and all the children of men to praise him and magnify him forever.

The idea suggests itself whether the Indian anthem has any relation to the Christian hymn, the latter, by the way, far antedating in origin the Christian era. Though the Iroquois obtained many ideas from the Jesuits, it is unnecessary to seek for such an origin for this chant, for it is associated with a ceremony, that of the burning of the white dog, long antedating the Jesuit era, and the chant itself expresses the ideas of thankfulness to Hä-wen-né-yu for bounties of nature which were the uppermost ideas of the worship of the Iroquois. One would prefer to regard the similarity as merely another coincidence showing how the Creator has implanted in human hearts, the world over, the same instincts of gratitude to their Maker.



GROUP OF CHIEFS AT THE GRAVE OF RED JACKET.

Chester Lay,
Solomon O'Bail
(Grandson of Cornplanter),
William Nephew
(Grandson of Black Snake),

George Hemlock,
Aleck John,
Albert G. Smith,
John Jacket
(Grandson of Red Jacket).

THE BURNING OF THE WHITE DOG.

The burning of the white dog is a strange and curious ceremony. Its precise significance has long been a matter of dispute. How much or how little it partakes of the nature of a sacrifice it is impossible to say. It is the one ceremony of the ancient Iroquois of a sacrificial character which has survived to our own time. Its origin takes us back into a pre-historic era, an era antedating by several centuries the so-called "revelation" to Handsome Lake, upon which the ritual of the pagan Iroquois of to-day is based. At one time the custom of feasting upon its flesh, as that of a sacred animal, was associated with the sacrifice, and the ceremonies of the burning of the dog, as a whole, were anciently so peculiar as to call for especial attention from the early explorers and missionaries who made records of their observations as to the habits of the aborigines. Although we are unable to fix the origin of the ceremony or its precise significance, most writers agree that the idea of atonement has little, if anything, to do with the burning of the white dog. In this respect it is altogether different from the animal sacrifices offered by most heathen peoples in the Old World, both

in ancient and modern times. The theory has been advanced that the ceremony is based on the idea of substitution, and dates from a very ancient time, when, perhaps, the master was burned on a funeral pyre as a sacrifice to the sun, the dog being burned with him, and gradually, as time passed on, being sacrificed in place of his master. Other writers see in the ceremony the survival of an ancient belief connecting the new year with faith in personal immortality, the color, white, being symbolic of light, life and re-birth, and the dog being regarded with especial fondness by the Indian, and being given in some respects a sacred character. The Canadian Iroquois have preserved the longest the usages of this ancient ceremony, and in the report of the Minister of Education for the Province of Ontario, 1898, the following translation is given of the opening words used by the Master of Rites when the dog has been killed, decorated, and placed on the fire ready to be burned: "Great Master, behold here all of our people who hold the old faith and intend to abide by it. By means of this dog being burned, we hope to please Thee, and that just as we have decked it with ribbons and wampum, Thou wilt grant favors to us Thy own people.

"I now place the dog on the fire that its spirit may find its way to Thee who made it, and made

everything, and thus we hope to get blessings from Thee in return."

The details of the white dog ceremony are numerous, and the observance had some features in former times which have been modified or dropped altogether in recent years. It is customary to deck the body of the animal, after it has been killed by strangling, with ribbons of many colors, with feathers and with wampum. Tobacco is burned during the ceremony. Speeches or chants are made over the dog, the people joining in certain portions of the chants. In the time of the historian, Lewis H. Morgan, the body of the dog was borne to the blazing altar upon a sort of bark litter, behind which the people came in Indian file. It may be of interest to quote the explanation of the ceremony given by Morgan, as it seems the most natural and plausible advanced by any writer on this much debated subject :

"The burning of the dog had not the slightest connection with the sins of the people. On the contrary, the simple idea of the sacrifice was to send up the spirit of the dog as a messenger to the Great Spirit to announce their continued fidelity to His service, and also to convey to Him their united thanks for the blessings of the year. The fidelity of the dog, the companion of the Indian, as a hunter, was emblematical of their fidelity. No

messenger so trusty could be found to bear their petitions to the Master of Life. The Iroquois believed that the Great Spirit had made a covenant with their fathers to the effect that when they should send up to Him the spirit of a dog, of a spotless white, He would receive it as the pledge of their adherence to His worship, and His ears would thus be opened in an especial manner to their petitions. To approach Hä-wen-né-yu in the most acceptable manner, and to gain attention to their thanksgiving acknowledgments and supplications in the way of His own appointing, was the end and object of the burning. They hung around his neck a string of white wampum, the pledge of their faith. They believed that the spirit of the dog hovered around the body until it was committed to the flames, when it ascended into the presence of the Great Spirit, itself the acknowledged evidence of their fidelity, and bearing also to Him the united thanks and supplications of the people. This sacrifice was the most solemn and impressive manner of drawing near to the Great Spirit known to the Iroquois. They used the spirit of the dog in precisely the same manner that they did the incense of tobacco, as an instrumentality through which to commune with their Maker. This sacrifice was their highest act of piety."

FOLK-LORE AND BELIEFS AS TO FUTURE STATE.

The American Indians have always been fond of preserving, from generation to generation by word of mouth, fabulous tales and myths of their divinities or demi-gods. Among the Iroquois this was a strong characteristic. One of their tales was of a buffalo of such huge dimensions that he could thresh down the forest in his march. There are other tales of monster mosquitos which thrust their bills through the bodies of their victims and drew their blood in the twinkling of an eye. There were tales of a race of stone giants who dwelt in the far North; of a monster bear, more terrific than the giant buffalo; of lizards more destructive even than the serpent who could paralyze by a look. These tales, together with others, in which fact was embellished with fiction, were a part of the belief of the Iroquois, entering into their daily life, and explaining, largely, many of their customs. These fables were mainly the same, whether told in the dialect of the Mohawk, Onondaga, Oneida or Seneca. They were rehearsed for the benefit of the youths and maidens at the fireside

in the village, and the lodge in the depth of the wilderness.

The immortality of the soul, or life in the happy hunting grounds, was a fixed belief of the Iroquois. With it is now taught by pagan Iroquois belief in future punishment, though how much this is a later addition to the primitive faith of the Iroquois is a matter of dispute. When Christianity swept away the beliefs of the ancient Greeks and Romans, in Zeus and Juno, Hermes and Aphrodite, and of the later Saxons and Teutons in Woden and Thor, many heathen customs were adopted by the church which were not deemed inconsistent with Christian principle and practice. In the same way the ancient faith of the Iroquois has taken up and absorbed many ideas from the faith of the Christian white man, and thus, though not radically changed, it is a paganism tinged more or less strongly with Christianity. This is seen especially in the ideas of the Pagan Iroquois to-day about a future state. The immortality of the soul and a belief in future punishment of some kind for the wicked was, it is believed, always taught among the Iroquois. From as early a time as we can obtain any knowledge, they have believed that the wicked, after death, pass into the dark realm of Ha-ne-go-ate-geh. The teaching of the present pagan Iroquois is that those who are not

consumed by the degree of punishment inflicted are, after this purification, translated to the abode of Hä-wen-né-yu. Evil deeds in the present life are believed to be neutralized by meritorious acts. If the latter overbalance, the spirit passes direct to Hä-wen-né-yu-geh, but if the contrary, it goes to Hä-nis-ha-ó-no-geh, the abode of the Evil Minded, where the just degree of punishment is inflicted, heinous crimes, such as witchcraft and murder, being punished everlastingly. How much the present form of this belief is due to the teaching of the Jesuits it would be impossible to say.

Reverence for the aged was, and is, a characteristic of the Iroquois. In this they can, at the present time, furnish an example to white people well worthy of emulation. The respect shown by Indian boys and girls to the aged compares with the behavior toward their elders of many white children, rather to the disadvantage of the latter.

This respect was taught by the law-givers and prophets of the Iroquois as a part of their religious belief. Hospitality and brotherhood were also regarded as among the cardinal virtues.

Respect for the dead was another marked characteristic of Iroquois teaching and faith. Burial customs among them have varied. Burial in the sitting position, facing the East, and exposure in trees followed by interment of the bones after de-

composition of the flesh had been completed, were both followed at different times. Sometimes it was customary to collect these skeletons from the whole community around and inter them in a common resting place. But in either case, there was a period of mourning for the deceased, and when this expired, it was believed the spirit had passed to the abode of Hä-wen-né-yu, and feasting and rejoicing succeeded. In ancient times a beautiful custom prevailed of capturing a bird and freeing it to waft upward the spirit of the departed. When the body was buried, the bow and arrows, pipes and tobacco were placed beside it, and also necessary food, as it was supposed nourishment for the body would be required during the journey. Placing food in the grave is still the custom among the pagan Iroquois of the Grand River reservation in Canada, though it appears to have mostly lapsed on the reservations in New York State, as has the burning of the white dog. The face was painted and the best apparel the dead Indian possessed was put upon him. To these customs it is owing that so many interesting relics are found in Indian graves. They are customs which are found among the Iroquois and most other Indian races as well. The relics of the Mound Builders indicate that they, too, had similar beliefs.

The Iroquois Heaven differed in many ways from that of other Indian tribes less intelligent and spiritual in their ideas of the future. The abode of Hä-wen-né-yu was a sinless dwelling place where the good Indians lived amid every beautiful thing that the simple mind of the Red Man could imagine. Its inhabitants possessed bodies and remembered their former friends, families were reunited, no evil could enter, and the festivities in which they had delighted amid the forests of earth were celebrated eternally in the presence of Hä-wen-né-yu.

Great respect, and an awe amounting almost to worship, have always been felt by the Indians for the Falls of Niagara, the thunder of whose mighty cataract spoke to them of a mysterious power in some way greater and more divine than nature or man. He-no, the Thunderer, who, as stated in a previous chapter, was believed to have control, under Hä-wen-né-yu, of the clouds and the waters, the rain and the snow, dwelt under the great fall, according to the simple belief of the red men, and many a legend, in which He-no figures, is associated with Niagara's roar. One legend tells of how the god carried off a dusky but beautiful maiden whose father's lodge was at Ga-u-gwa, on the banks of Cayuga Creek, near what is now La Salle. This maiden was very despondent because of her betrothal to

an old man of ugly appearance and manners, and as there was no escape, according to the laws of the tribe, from this union, she determined upon suicide by going over the Falls, a remedy for incurable ills of mind and body, sought by many despondent persons since her time. As she was going over the brink of the cataract in her canoe, He-no caught her in a blanket and carried her, without injury, to his home in the Cave of the Winds. She became the bride of one of his assistant thunderers, and there the happy couple might have been living yet, in their watery home, but that a pestilence afflicted the maiden's people which the Thunder God knew was caused by a serpent that poisoned the water they drank. She was sent by He-no to tell them the secret of the pestilence, and with He-no's aid the horrible snake was killed, but the body of the monster drifted down the river and dammed up the water until when the flood was released, a portion of the precipice was broken off, and the home of He-no under the fall was destroyed. The Thunder God, therefore, went away to live in the far-off west, from which he has never returned.



One of the most famous Indian legends connected with the Niagara Cataract is that of the Maid of the Mist. According to this beautiful legend the superstitious Indians who dwelt in the vicinity of the fall, and who belonged to the Nenter nation, afterward conquered and absorbed by the Iroquois, were accustomed in ancient times to make an annual sacrifice of one of the comeliest maidens of the tribe. She was chosen by lot from among those eligible for the honor, for such it was regarded. At the appointed time, and after the performance of the customary ceremonies, she was placed in a white bark canoe, laden with fruit and flowers, and set adrift in the rapids, which carried her swiftly to destruction in the cataract below. Upon one occasion the choice fell upon the daughter of the principal chief, who, true to Indian stoicism, made no protest against his daughter's sacrifice. But as her canoe shot into the rapids, he pushed his own after it and the two, father and daughter, perished together. The loss of the chief was so regretted by the Indians that the custom of having such a sacrifice was abolished. But the daughter's form was often seen thereafter in the spray of the fall, and hence arose the fancy of the Maid of the Mist.

IN AND ABOUT BUFFALO.

At first thought it seems hardly possible that it is but a little more than one hundred years—a single century—since the time when the first white settlement in Buffalo was made and the Senecas were the sole owners of and dwellers in the forests that stood on the present site of the city. By each successive treaty, at Fort Stanwix in 1784, Buffalo Creek in 1788, and Geneseo in 1797, the Indian title to lands in New York State was gradually lessened until only the Reservations, embracing 338 square miles, remained. Buffalo Creek Reservation was the largest, containing 130 square miles, and title to much of this land was transferred to the whites in 1826. Finally, in 1843-4, the Indians of the Buffalo Creek Reservation abandoned their home of more than half a century, their gathering place for two centuries, and were scattered about on various reservations. There remained then only the Seneca Mission Church and the old burying ground, occupying the site of an ancient Indian fort, and there rested the remains of Red Jacket, Young King, Little Billy, Tall Peter, Destroy Town, Captain Pollard and many other chiefs and head men of the Senecas.

There, too, were interred the remains of Mary Jemison, “The White Woman.” The Seneca

Nation, located at the western end of the State, the Long House of the League, were the Keepers of the Western Door, and as such were known as The Watchmen. So, too, Red Jacket, whose memory has been perpetuated as that of one of the noblest and most able of his people, was known as Sa-go-ye-wat-ha, He Keeps Them Awake, and by historians has been called "The Last of the Senecas," for no other has ever arisen to take the place of this wonderful orator, "whose eloquence was the glory of his people." Born about 1750, near the present town of Geneva, N. Y., of humble parentage, Red Jacket "owed nothing to the advantages of illustrious descent," and it is as an orator, not as a warrior, that he won his fame. "I am an orator. I was born an orator" are his own characterizing words.

During the Revolution he acted as runner or messenger to the British officers along the Frontier, and it was at that time he gained his English name. One of the officers presented him with a red jacket of which he was exceedingly proud. Two or three other such red jackets, successive gifts, became his badge of distinction and gave to him the name by which he will ever be known. As a young man he bore the name of O-te-ti-ani, Always Ready.

Although lacking in physical courage, even so much as to incur the sneers and hatred of his more



MONUMENT TO RED JACKET, FOREST LAWN CEMETERY,
ERECTED BY BUFFALO HISTORICAL SOCIETY.



warlike contemporaries, he was wonderfully strong in moral courage; accused of being more friendly to the white men than to his own people, no man was ever more loyal to his nation, more solicitous for their welfare, more keen and unrelenting in his efforts to meet and match the cunning of the men who would take from his people their lands and their birthright. He died January 20, 1830, at his home near the old Seneca Mission House. His speeches, some of which, happily, have been preserved, are his most enduring monument. Yet Red Jacket has not lacked other memorial of bronze and marble. The Buffalo Historical Society rescued his remains, taken from the old cemetery and hidden for a time, and in 1892, with appropriate exercises, in the presence of his blood descendants and his people's descendants in the ownership of their lands, dedicated to the memory of the famous orator and sachem the monument and statue which stands in Forest Lawn near the Delaware Avenue entrance. In the same plot, given to the Society by the Buffalo City Cemetery (Forest Lawn), were placed the remains of the other chiefs named above as buried in the Indian Cemetery. Here also are the remains of Gen. Ely S. Parker, Do-ne-ho-gä-web, Secretary to Gen. Grant during the Civil War and of Deerfoot, Hot-tyo-so-do-no, He Peaks In The Door, the famous runner. The medal and the tomahawk given Red

Jacket by President George Washington are now in the possession of the Buffalo Historical Society.

As Red Jacket was first among his people as orator and counsellor, so Cornplanter was first as warrior. Cornplanter's Indian name was Gy-ant-wa-ka, but he was often spoken of as Captain O'Bail. He was born about 1732, at Conewangus on the Genesee River. His father was John Abeel, a Dutch trader who lived at Albany and his mother an Indian woman, probably the daughter of a sachem. Gä-ne-o-di-yo, Handsome Lake, and Tawan-ne-ars, Black Snake, were his half brothers, all three being Seneca chiefs.

Cornplanter took part in the French and Indian War, serving with the French ; during the War of the Revolution he fought with the British, but after 1783 he was a staunch friend of the United States, and at the time of the War of 1812, although more than 80 years old, he offered his services to the United States. Though not called into service, he sent a body of his men led by his own son. He visited and addressed President Washington on several occasions, and was sent by the President in 1791 on an embassy of peace and reconciliation among the Indians of the Northwest. In this mission, however, he was unsuccessful. After the peace-treaty of 1783, in his services at the time of various councils and treaty-makings and especially in his influence over the Six Nations,



Cornplanter proved himself the friend of the United States. Cornplanter earnestly sought the



MARY JEMISON, THE WHITE WOMAN.

friendship of the United States and because of his willingness to have his people give over portions of their lands, his popularity among them decreased.

Red Jacket was not slow to incite this feeling toward Cornplanter, and in turn was publicly denounced by Cornplanter. Red Jacket's trial was held at Buffalo Creek, and after he had spoken more than three hours in defense Red Jacket won the victory. Thereafter Cornplanter repaired to his land on the Allegheny River, granted him in 1796 by the Commonwealth of Pennsylvania. There he died in 1836, and there at his village, Jennesadaga, stands a monument to his memory, erected by the State of Pennsylvania.

Both Red Jacket and Cornplanter, each wise in his generation, won the confidence of their people, Red Jacket fiercely opposing the whites, Cornplanter adopting conciliatory measures.

The third of whom I write in this brief sketch is The White Woman, Mary Jemison, stolen from her home by the Indians, with whom she afterward lived, married, and died. She was born on board the ship William and Mary, bound for Philadelphia in 1742-3, the daughter of Thomas and Jane (Erwin) Jemison, who settled on Marsh Creek in Western Pennsylvania. In 1755, together with her father, mother and brothers she was captured by a party of Shawnees. Of her family she alone was spared and was taken to Ohio. There she was formally adopted by the Indians and given the name Deh-he-wä-mis, Pretty Girl. She married

first a Delaware, She-nin-jee, who died soon after they removed to the Genesee Flats in 1759. She married second Hi-ok-a-too, known also as Gardeau, half-brother to Farmer's brother. At the Big Tree Council in 1797, her claim to land was presented by Farmer's brother. Red Jacket opposed her, but she was granted a rich tract of nearly 18,000 acres, with the Genesee River running through it, known as the Gardeau Reservation. The Senecas sold their Genesee Reservation in 1825, leaving Mary Jemison alone among the whites. Accordingly she sold her land and in 1831 removed to the Buffalo Reservation. In the summer of 1833 she joined the Christians under the Rev. Asher Wright, and in September of that year died at the age of ninety-one. She was the mother of five children. In 1874 her remains were removed from the old Mission Burying Ground by her grandson, Dr. James Shongo, and now rest near the old Indian Council House on the grounds owned by the Hon. Wm. P. Letchworth, near Portage, where her grave is suitably marked by a monument.

For extended accounts of the three lives here so briefly sketched the reader is referred to Stone's *Life and Times of Red Jacket*, the *Cornplanter Memorial* by Snowden and the *Life of Mary Jemison* by Seaver.

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